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Historical.

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CANON V.

OF THE CONSECRATION OF BISHOPS DURING THE RECESS OF THE GENERAL CONVEN- TION.

The first instance in our history of a consecration of a bishop during the recess of the General Convention, occurred in the case of Bishop Bass of Massachusetts. The gentlemen who had obtained the Episcopate abroad, had conferred the office of bishop upon two others before the consecration of Dr. Bass; but in both these cases the ceremony had been performed during a session of the General Convention; Dr. Claggett, of Maryland, having been consecrated at the September session of 1792; and Dr. Smith, of South Carolina, at the September session of 1795.*

In May 1796, Dr. Bass was once more elected bishop by the Convention of the diocese of Massachusetts; his consecration was however, from accidental causes, delayed until May 1797, when (as has been before stated,) the bishop elect was consecrated on testimonials granted by a committee of the General Convention, to whom the power of so doing had been confided.

The second instance occurred in the consecration of the Rev. Dr. Jarvis for Connecticut, in October 1797; and besides these two, there were no others. In the General Convention of 1799, when standing committees had been brought into existence, the first canon was made on the subject, and is as follows:—

1799. If during the recess of the General Convention, the Church in any State should be desirous of the consecration of a bishop, the Standing Committee of the Church in such State, may by their president, or by some other person or persons specially appointed, communicate the desire to the Standing Committees of the Churches in the different States, together with copies of the necessary testimonials: and if the major number of the Standing Committees shall consent to the proposed consecration, the Standing Committee of the State concerned may communicate the evidences of such consent, together with the other testimonials to any three bishops of this Church, who may thereon proceed to the consecra-

tion. The evidences of the consent of the different Standing Committees shall be in the form prescribed for the General Convention in the "2d canon of 1789;" and without the aforesaid requisites, no consecration shall take place during the recess of the General Convention.

Under this canon no consecration ever took place, and the subject embraced in it remained untouched until the revision of the canons, which was made in 1808, when it was in substance reenacted:—and Bishops Dehon, Kemp, Croes, Bowen, Chase and Brownell were all consecrated pursuant to its provisions, during a recess.

1820. If during the recess of the General Convention, the Church in any State or diocese should be desirous of the consecration of a bishop elect, the Standing Committee of the Church in such State or diocese may, by their president, or by some person or persons specially appointed, communicate the desire to the Standing Committees of the Churches in the different States, together with copies of the necessary testimonials; and if the major number of the Standing Committees shall consent to the proposed consecration, the Standing Committee of the State or diocese concerned shall forward the evidence of such consent, together with other testimonials, to the presiding bishop of the House of Bishops, who shall communicate the same to all the bishops in this Church in the United States; and if a majority of the bishops should consent to the consecration, the presiding bishop, with any two bishops, may proceed to perform the same; or any three bishops to whom he may communicate the testimonials.

The evidence of the consent of the different Standing Committees shall be in the form prescribed for the House of Clerical and Lay Deputies in General Convention; and without the aforesaid requisites no consecration shall take place during the recess of the General Convention. But in case the election of a bishop shall take place within a year before the meeting of the General Convention, all matters relative to the consecration shall be deferred until the said meeting.

The fifth canon of 1808 is hereby repealed.

By this canon two material changes were made in the former law. By the canons of 1799 and 1808, any three bishops of the Church, who were satisfied with the testimonials laid before them,

had power to proceed to the consecration, though it might not be approved by the majority of those who were in the Episcopate. No difference of opinion, however, had ever arisen among the bishops in any of the cases which had occurred: for happily there had always been so much harmony that no three bishops probably could have been found willing to consecrate against the will of the rest of their brethren. It was well, however, to guard against the possibility of such an event, particularly as the Bishops form a distinct house in the legislative body of the Church; and unanimity among them, as far as is practicable, is most desirable. To force gentlemen to act with those whom they might have deemed unworthy of consecration, could not conduce to harmony: hence the first alteration in the canon required that the testimonials from Standing Committees should be forwarded, not to any bishop, but to the *presiding bishop*; and he was required to collect the opinions of all his brethren on the propriety of the consecration; and the consent of a majority of the whole number was made necessary, and thus an equal voice was given to the bishops with the rest of the Church, on the admission of any one into their own body.

The other particular in which a change was made, was in requiring in all cases of an election to the Episcopate, within a year before the meeting of the General Convention, a reference of the testimonials to that body, instead of to the Standing Committees: and the course of proceeding there has already been fully considered under our third title.

The next law on the subject, and that which is now in force, was made in

1832. SECT. 1. If, during the recess of the General Convention, the Church in any diocese should be desirous of the consecration of a bishop elect, the Standing Committee of the Church in such diocese, may, by their president, or by some person or persons specially appointed, communicate the desire to the Standing Committees of the Churches in the different dioceses, together with copies of the necessary testimonials: and if the major number of the Standing Committee shall consent to the proposed consecration, the Standing Committee of the diocese concerned shall forward the evidence of such consent, together with other testimonials, to the presiding bishop of the House of Bishops, or in case of his death, to the bishop who, according to the rules of the House of Bishops, is to preside at the next General Convention, who shall communicate the same to all the bishops of this Church in the United States; and if a majority of the bishops consent to the consecration, the presiding bishop, or

* Bp. White's Memoirs. 2d Ed. 30, 31.

bishop aforesaid, with any two bishops, may proceed to perform the same; or any three bishops to whom he may communicate the testimonials.

SECT. 2. The evidence of the consent of the different Standing Committees shall be in the form prescribed by the House of Clerical and Lay Deputies in General Convention; and without the aforesaid requisites no consecration shall take place during the recess of the General Convention. But in case the election of a bishop shall take place within a year before the meeting of the General Convention, all matters relative to the consecration shall be deferred until the said meeting.

The changes here it will be seen, are in the omission of the word *State* as synonymous with *diocese*, and in requiring the testimonials to be sent to the presiding bishop, or in case of his death, to the bishop who according to the rules of the House of Bishops, is to preside at the next General Convention.

CANON VI.

OF ASSISTANT BISHOPS.

Assistant bishops are of great antiquity in the Christian church: for though in early times the received opinion was that there should be but one bishop in a city, yet the rule was never so rigid as not to yield, when occasion required, in cases of obvious necessity. Thus we learn from Eusebius, that Narcissus, bishop of Jerusalem, being one hundred and sixteen years old, had Alexander as an assistant bishop;* and many other instances are cited by Bingham.† And the consecration of assistant bishops seems in early times to have been sanctioned by no law but that of necessity: indeed, so far as the ancient canons touched the subject, they were in affirmance of the ancient rule that there should be but one bishop at a time in any city. Thus the 8th canon of the Council of Nice speaking of the return of the Novatian bishops to the catholic church, permits them not to come back to the cities in which they had presided, and in which other bishops had been placed; and assigns as a reason for it, "that there may not be two bishops in one city."‡ Notwithstanding this, however, the stronger law of necessity prevailed, and such bishops were allowed.

In the absence of all positive enactment on the subject, the American Episcopal Church seems at an early period in its history, to have felt herself at liberty to follow the ancient precedents in cases of necessity.

In the year 1801, Dr. Provoost, bishop of New York, communicated to Bishop White, as president of the House of Bishops, the fact of his having resigned his Episcopal jurisdiction. The House of Bishops, supposing, (and it is humbly conceived, erroneously supposing) that such resignation was not "consistent with ecclesiastical order, or with the practice of Episcopal churches in any ages, or with the tenor of the office of consecration" judged "it to be inconsistent with the sacred trust committed to them to recognize the bishop's act as an effectual resignation of his Episcopal jurisdiction." Still from "the exigencies of the church in New York, they were willing to consecrate

another bishop for that diocese duly elected and qualified, but with an explicit declaration that they should "consider such a person as *assistant* or coadjutor bishop during Bishop Provoost's life:" and with this declaration on the part of the Bishops, Dr. Benjamin Moore was consecrated for New York. He therefore was the first assistant bishop in the American Episcopal Church, and the prelates of the church gave their express sanction to the propriety of the ancient practice of the church which allowed assistant bishops in cases of undoubted necessity.* In 1805, as we have stated in a previous volume, Bishop Madison desired an assistant, and though the measure was never consummated, yet the church in Virginia made no question of its right to appoint such an officer.†

In 1814, Dr. Kemp was elected suffragan Bishop of Maryland, under circumstances that created much excitement, and consequently led to much discussion.

One ground taken was that the office of suffragan was unknown to the church of Maryland.

On this objection the consecrating bishops, (White, Hobart, and R. C. Moore) held, that though not expressly permitted by the Constitution, yet suffragans were not prohibited by it: and if needed, might be chosen on the principles furnished in such cases by the most ancient ecclesiastical usage, as it was a measure of frequent occurrence in the history of the Christian church.‡ Dr. Kemp was accordingly consecrated.

In May 1811, the Convention of the diocese of New York, was specially convened by direction of Bishop Moore, who had been rendered unable from disease, to perform all the episcopal duties of the diocese; and he requested that an assistant might be appointed. In compliance with this request, Dr. Hobart was elected, and duly consecrated, Bishop Provoost being then living: and although this election led to a long continued discussion by various writers, both clerical and lay, the controversy turned on other points than that of the propriety of appointing an assistant bishop for a suffering church: on this subject no one it would appear, expressed a doubt.

Thus matters remained for some years without any legislation on the subject; the church seeming to acquiesce in it as in some sort a principle of the *lex non scripta* ecclesiastical, a rule of church common law (if we may be allowed the phrase) that assistant bishops might in all cases of necessity be lawfully appointed. In July 1826, Bishop White of Pennsylvania, brought before his standing committee the subject of the expediency of electing an assistant bishop; and a special convention was called for that purpose. After much division of sentiment, and controversy on various points, the present bishop of Pennsylvania, the Right Rev. Dr. Henry U. Onderdonk, was consecrated in 1827: but here again in the course of the discussion, no one contended that it was unlawful to elect an assistant bishop. In May 1829, the Right Rev. Dr. Meade, the present assistant bishop of Virginia was elected, but with an express declaration that he was not to be considered as entitled to the succession; and in August of that year, his case came before the General Convention. The Convention of Virginia had not found their course free from perplexities; for there were questions involved, touching the number of assistants a diocese might have, and the circumstances under which they might be chosen, in

which they had no guides, because there was no legislative declaration on the subject. The decisions of different dioceses on these and other points, might not always be the same, and yet uniformity of proceeding was of great importance. Hence the delegates from Virginia were instructed to bring the subject before the General Convention, and that body, entering upon it with a knowledge of all the cases which we have placed before the reader, enacted the canon of

1829. When the bishop of a Diocese is unable, by reason of old age, or other permanent cause of infirmity, to discharge his Episcopal duties, one Assistant Bishop may be elected by and for the said Diocese, who shall in all cases succeed the bishop in case of surviving him. The Assistant Bishop shall perform such Episcopal duties, and exercise such Episcopal authority in the Diocese, as the Bishop shall assign to him; and in case of the Bishop's inability to assign such duties, declared by the Convention of the Diocese, the Assistant Bishop shall, during such inability, perform all the duties, and exercise all the authorities which appertain to the office of Bishop. No person shall be elected or consecrated a suffragan Bishop, nor shall there be more than one Assistant Bishop in a Diocese at the same time.

This is now the law of the church; for in the general revision of the canons made in 1832, this was incorporated, with no change except in the second word of the canon, when the article *a* was substituted for *the*.

1832. When a bishop of a Diocese is unable, by reason of old age, or other permanent cause of infirmity, to discharge his Episcopal duties, one Assistant Bishop may be elected by and for the said Diocese, who shall in all cases succeed the Bishop in case of surviving him. The Assistant Bishop shall perform such Episcopal duties, and exercise such Episcopal authority in the Diocese, as the Bishop shall assign to him; and in case of the Bishop's inability to assign such duties, declared by the Convention of the Diocese, the Assistant Bishop shall, during such inability, perform all the duties, and exercise all the authorities which appertain to the office of Bishop. No person shall be elected or consecrated a suffragan bishop, nor shall there be more than one Assistant Bishop in a diocese at the same time.

Several particulars in this law invite remark.

"*Unable by reason of old age or other permanent cause of infirmity.*" It is gratifying to observe that in all cases, where the past usage of the church in primitive times, affords a precedent applicable in our day, it has been duly respected by those who revised the canons in 1832. The reasons here assigned, for electing an assistant, are precisely those which alone seem to have justified the measure in the view of the early Church. "These instances," says Bingham, after citing several examples of assistant bishops, "are evident

* Eusebius Lib. vi. Ch. xi. † Ecclesiastical Antiquities, Lib. II, Ch. xiii. ‡ Ibid.

* Bishop White's Memoirs, 2nd Ed. Appendix No. 24. † Narrative of the Church in Virginia, p. 240. ‡ Narrative of the Church in Maryland, 397, 399.

proof that it was not thought contrary to the true sense of the canon, *in case of infirmity or old age* to have coadjutors in the church.* It is also to be observed, that in every case in which they had been consecrated in the American church, age or disease had led to the request for their appointment. Hitherto therefore no question has arisen among us, as to whom it shall belong to determine the existence of such old age or infirmity as make an assistant bishop necessary. Doubtless if any bishop sees fit formally to announce to his convention his inability to discharge his duties, and therefore requests them to appoint an assistant, his declaration on the subject should be held conclusive, unless there is obvious a mere design to evade his duty; and in such case his convention would probably bring him to a choice between the alternatives of doing his duty, or of being presented for trial. But suppose the case of a bishop suddenly disabled by some visitation which deprived him of the sound exercise of his reason, so that he could make no declaration; or suppose that while to all others it was obvious that he was incapable of doing his duty, the Bishop himself should refuse to acknowledge it; and insist that his capacity was unimpaired, and protest against having an assistant; a question then arises whether under this canon any assistant could be chosen. According to the rules of interpretation applicable to statutes, the answer to that question it is believed must be in the affirmative. An assistant might be chosen: for 1st, the statute being remedial is entitled to a liberal construction, so that the end of its enactment, the care of the church, may be advanced rather than prevented; and 2d, the canon itself provides a remedy for one instance of inability on the part of the Bishop to exercise a sound discretion: it directs that when the Diocesan cannot allot duties to the assistant, the assistant shall perform all the duties; but not before such inability of the Diocesan shall "have been declared by the Convention of the Diocese." According to the spirit of the canon, it would seem therefore, that the convention might solemnly declare its sense of the Bishop's inability, in cases when he could make for himself no reasonable declaration on the subject. In cases of obvious insanity, confirmed paralysis, &c., there would be no danger of the abuse of this power by a convention, and it is then certainly desirable they should exercise it: but in all other cases, it should be exercised with extreme caution; for it may be made the medium of gross injustice and injury in the hands of a convention composed of but few members who are disaffected toward their bishop. In all cases it should require an almost unanimous vote of the convention.

It is to be remarked that there is a difference not to be overlooked, between the case in which the canon permits the convention to make a declaration, and the case of inability above supposed. In the first, *an assistant is already in being*, presumed to be appointed with the concurrence of the diocesan: in the second, the very purpose is *to appoint such an assistant*, and it may be, against the consent of the diocesan: notwithstanding this difference, however, it is believed that the rules of interpretation would sanction the exercise by a convention, of the power to make a declaration that the diocese required an assistant, in a case when a disabled diocesan, from the weakness of a mind impaired, but not entirely destroyed, should insist upon his sufficiency for his work. The rule would here obtain, so to construe the statute as, if possible, to apply the remedy it proposes.

"One assistant bishop may be elected." The reader will not have forgotten that in the diocese of New-York, there were living at the same time three bishops, all of whom had been consecrated for that diocese, and two of them as assistants. This probably confirmed those who framed the canon in the opinion that it was better to limit the number of assistants as here to one; and they have repeated the limitation in express words at the close of the canon.

"Who shall in all cases succeed the bishop in case of surviving him." The election of Bishop Meade as assistant to the Diocesan of Virginia, accompanied by an express declaration that he was not to be considered as entitled to the succession, led to the introduction of these words. Indeed many doubted whether under the constitution of the church, an election restricted as was that of Bishop Meade was valid: they supposed that a proper construction of that instrument plainly showed that it never was intended by its framers to permit the existence of a bishop under it, who should be without jurisdiction over some portion of territory: it did not contemplate a bishop at large. But when the right of succession was not secured; upon the death of a diocesan, and the non-election of his assistant, the church might have a bishop without a charge: hence these words were introduced. And here again, is an adherence to the practice of the early and purer ages of the church. When there were two bishops they governed together "till such time as one of them should die," says Bingham, "and the right of succession should be always in a single bishop, as it was before."*

"No person shall be elected or consecrated a suffragan bishop." It is a point here to be settled, what is meant by a suffragan, for the word has had more than one signification attached to it. "Anciently," says Bingham, "suffragan bishops were all the city bishops of any province under a metropolitan, who were called his suffragans, because they met at his command to give their suffrage, council or advice in a provincial synod." And he quotes Linwood to show that such was its meaning in 1430. His words are, "they were called suffragans, because they were bound to give their suffrage and assistance to the Archbishop, being summoned to take part in his care, though not in the plenitude of his power."†

At the beginning of the reformation (anno 1534), some attempt was made in England to restore the ancient chorepiscopi or rural bishops, and they were then called *suffragans* (though not very accurately,) and hence the word came to have a different signification from that which originally belonged to it, for the ancient suffragan and the chorepiscopus were not the same.

Thus the ancient chorepiscopus might not ordain presbyters or deacons without the special license of the city bishop by whom he was appointed.

They could confirm only in the country churches. They might give letters dimissory to the country clergy.

They were not in all cases permitted to consecrate the Eucharist in the city church.

Sometimes they were confined to a single church in the exercise of their Episcopal acts.

And, in short, their power was precarious, varied in different places, and was, in a great degree dependent on the will of councils and city bishops from whom they received it.

Such however, was not the case with the ancient suffragans; they had a region of country assigned to them, and governed all the churches therein, without any special license, subject only to the general control of the archbishop or metropolitan, should they do wrong. All the provincial bishops, with respect to the archbishop, were sometimes called his suffragans. Suffragans had indeed a commission from the bishop appointing them, but it was to perform all proper Episcopal acts within a certain region included in the see of the city bishop, without containing special instructions. And "their office," says Gibson, "usually was to confirm, ordain, dedicate churches, and the like; that is, to execute those things which pertain to the *Episcopal office*."* As to the general *jurisdiction* and the *temporalities* of the see, they belonged of course to the bishop, not to the suffragan; and when the bishop became infirm, these were committed to a *coadjutor* or *assistant*, so that, says Gibson, "the two ends of *orders* and of *jurisdiction*, in case of the inability of a bishop were answered by two several persons, the first under the name of the suffragan, the second under the name of coadjutor."†

It is supposed that the framers of our canon, used the word suffragan in this latter sense, as contradistinguished from a coadjutor; they meant to declare that there should not be any one consecrated for the mere purpose of performing Episcopal acts, while a coadjutor or assistant might be in existence to have the jurisdiction. They permitted one assistant, they marked out his course, in part from rules which governed the ancient chorepiscopi, in part from those which related to suffragans, and in part from what belonged to coadjutors; and having thus blended them under one of the names anciently in use, viz. assistant or coadjutor, (for they are indiscriminately applied) they meant to exclude, by express terms, the peculiar office implied in the other name of suffragan. Thus, our assistant bishop must do only what is assigned to him by the diocesan, this makes him, *quoad hoc*, similar to the old chorepiscopus: again, if the bishop becomes disabled, the jurisdiction devolves on the assistant, this makes him a coadjutor: again, in the discharge of his prescribed duty he is not tied by specific instructions, and may do all that any bishop may do under similar circumstances; this makes him a suffragan; and so of other particulars touching both the rights and duties of our assistant bishops.

It only remains to be added, that the rules to be found relating to the rights and duties of the old chorepiscopus, or suffragan, or coadjutor, or assistant, are not applicable, of course to our assistant; for he is in some respects unlike them all, and this canon is *our* guide in determining what belongs to an assistant bishop in this church.

CANON VII.

OF EPISCOPAL DUTIES IN VACANT DIOCESES.

In the infancy of the American Episcopal Church, the ability of new dioceses, and indeed of many of the older ones was, so limited that bishops, however desirable, were not elected, for the simple reason that in most cases, they could not be supported.

Accordingly the plan was adopted of obtaining Episcopal services from bishops belonging to other dioceses, and to legalize the proceeding, the following clause on the subject was passed as part of the first canon of

1795. The bishop of any diocese state

* Bingham Ecc. Antiquity: Lib. II, Ch. xiii.

† Ibid, Lib. II, Ch. xiv.

* Gibson's Codex, 155. † Ibid, 167.

* Bingham Ecc. Antiq. Lib. II. Ch. xiii.

or district, may, on the invitation of the Convention or Standing Committee of the Church in any state where there is not a bishop, visit and perform the Episcopal offices in that state, or part of the state, as the case may be, provision being made for defraying his expenses as aforesaid: and such state, or part of a state, shall be considered as annexed to the district or diocese of such bishop, until a bishop is duly elected and consecrated for such state, or until the invitation given by the Convention or Standing Committee be revoked. But it is to be understood that to enable the bishop to make the aforesaid visitations, it shall be the duty of the clergy, in such reasonable rotation as may be devised, to officiate for him in any parochial duties which belong to him.

Thus matters continued until the revision of the canons in 1808, when the following was passed as a part of the 20th canon.

1808. The Bishop of any Diocese, State, or district, may, on the invitation of the Convention, or Standing Committee of the Church in any State or Diocese where there is not a Bishop, visit and perform the Episcopal offices in that state, or part of the State, as the case may be; provision being made for defraying his expenses as aforesaid: and such State, or part of a State, shall be considered as annexed to the district or Diocese of such Bishop, until a Bishop is duly elected and consecrated for such State or Diocese, or until the invitation given by the Convention or Standing Committee be revoked.

But it is to be understood, that to enable the Bishop to make the aforesaid visitations, it shall be the duty of the clergy, in such reasonable rotation as may be devised, to officiate for him in any parochial duties which belong to him.

It shall be the duty of the Bishop to keep a register of his proceedings at every visitation of his Diocese.

No change was made in this law until the revision of the Canons in 1832.

1832. Sect 1. Any Bishop or Assistant Bishop, may, on the invitation of the Convention or the Standing Committee of any Diocese where there is no Bishop, visit and perform Episcopal offices in that Diocese, or in any part thereof. And this invitation may be temporary; and it may at any time be revoked.

Sect. 2. A diocese without a Bishop, may, by its Convention, be placed under the full Episcopal charge and authority of the Bishop of another Diocese, who shall by that act become the Bishop also of the said vacant Diocese, until a

Bishop is duly elected and consecrated for the same, or until the said act of its Convention be revoked. And in case there shall be an Assistant Bishop of the Diocese, under the Episcopal charge of whose Bishop the Diocese without a Bishop shall be placed, the said Assistant Bishop shall have the like charge and authority therein as he has in the Diocese of which he has been chosen Assistant Bishop.

Sect. 3. No Diocese thus placed under the full charge and authority of the Bishop of another Diocese, shall invite a second Bishop to perform any Episcopal duty or exercise authority, till its connexion with the first Bishop has expired or is revoked. Where there is no Bishop, the Standing Committee is the ecclesiastical authority for all purposes declared in these Canons.

By this canon, it will be seen that important changes were made in that of 1808, for the diocese inviting the Bishop by its Convention, may make itself to all intents and purposes the diocese of the Bishop thus invited. It has not merely the power to request the performance of occasional Episcopal acts, as under the former canon; but, by the second section, may actually make itself the diocese of any bishop whom it may prefer, provided he is willing to take it. Nor is there any restriction of choice created by local situation. Contiguity of residence is not necessary. The Bishop of Maine may under this canon, be also the bishop of Louisiana. The bishop of Connecticut has, under its provisions, been bishop of Alabama. The diocese thus furnishing itself with a bishop, enjoys also a privilege, not possessed by other dioceses, of dissolving the relation, by a vote of its convention, just when it pleases.

During the continuance of the relation however, it cannot invite any other bishop to assume authority or act within its borders. This section it is believed, was suggested by a case which had occurred. In October 1814, the diocese of Connecticut, being without a bishop, the Convention directed the Standing Committee, "upon application from any church or churches in the diocese to request any bishop in the United States to attend an Episcopal visitation among them." Bishop Griswold of the Eastern Diocese was first invited under this resolution to perform certain Episcopal acts. In May 1815, he held an ordination in Middletown, and in June of the same year attended the Convention of Connecticut.* In June 1816, Bishop Hobart was unanimously invited by the Convention of Connecticut "to visit and perform the episcopal offices in the diocese:†" and did so until a bishop was elected. It is not known that any misunderstanding arose from this transaction between Bishops Griswold and Hobart; but the case, as has been said, gave rise to the third section of this canon.

The existing law of the church on this subject will be found in canon III. of 1838 as follows:—

1838. Sect. 1. Any Bishop, Assistant Bishop, or Missionary Bishop, may, on the invitation of the Convention, or the Standing Committee of any Diocese where there is no Bishop,

visit and perform Episcopal offices in that Diocese, or in any part thereof. And this invitation may be temporary; and it may, at any time, be revoked.

Sect. 2. A Diocese without a Bishop, may, by its Convention, be placed under the full Episcopal charge and authority of the Bishop of another Diocese, or of a Missionary Bishop, who shall, by that act, become the Bishop also of the said vacant Diocese, until a Bishop is duly elected and consecrated for the same, or until the said act of its Convention be revoked. And in case there shall be an Assistant Bishop of the Diocese, under the Episcopal charge of whose Bishop the Diocese without a Bishop shall be placed, the said Assistant Bishop shall have the like charge and authority therein as he has in the Diocese of which he has been chosen Assistant Bishop.

Sect. 3. No Diocese thus placed under the full charge and authority of the Bishop of another Diocese, or of a Missionary Bishop, shall invite a second Bishop to perform any Episcopal duty, or exercise authority till its connection with the first Bishop has expired, or is revoked.

Sect. 4. The seventh Canon of 1832 is hereby repealed.

The only effect of this new law different from that of the former has been to extend its provisions to missionary as well as other bishops.

CANON VIII.

OF THE AGE OF THOSE WHO ARE TO BE ORDAINED OR CONSECRATED.

The first canon on this subject was passed very soon after the Church in this country, was supplied with the Episcopate, and was as follows:

1789. Deacons' orders shall not be conferred on any person until he shall be twenty-one years old, nor priests' orders on any one until he shall be twenty-four years old; and except on urgent occasions, unless he hath been a deacon one year. No man shall be consecrated a bishop of this church until he shall be thirty years old.

As to the consecration of bishops, this canon adheres to the rule which generally was observed in the primitive church. That rule required bishops to be thirty years old when consecrated, yet it was not so strict but that it might be dispensed with in certain cases, as may be seen in Bingham.*

Presbyters or elders, in the ancient church seem to have been ordained at different ages: "a presbyter or elder in the Christian Church is one," (says Bingham) "who is ordained to a certain office, and authorized by his quality, *not by his age*, to discharge the several duties of that office and station wherein he is placed;† though the decrees of some of the early councils forbid his ordination until he has reached the age of thirty.

As to deacons, in primitive times, they were

* Journals of Connecticut, 1814—1815. † Ibid Anno 1816.

* Ecc. Antiquity: Lib. II, Ch. x. † Ibid, Lib. II, Ch. xix.

scarcely ever ordained before they were twenty-five years old ; this was the term fixed afterward both by the civil and canon law ; and Bingham remarks, that the rule was so strictly observed, that we scarce meet with an instance of any one that was ordained a deacon before the age of twenty-five, in all the history of the church.*

In the Church of England, the canon law requires that every bishop shall be full thirty years old before consecration.† And ever since the year 1549, it has been the law that one must be four and twenty years old before he can receive priests' orders.‡

In the same year, the age of one and twenty was prescribed for admission to deacons' orders, but in 1661, it was enacted that a deacon must be three and twenty years old, unless a dispensation be granted for an earlier admission,§ and such is yet the English law.||

The next legislation in our own Church, relating to this subject, took place in

1795. Deacons' orders shall not be conferred on any person until he shall be twenty-one years old, nor priests' orders on any one until he shall be twenty-four years old, and unless he shall have been a deacon one year. No man shall be consecrated a bishop of this church until he shall be thirty years old.

The fourth canon of year 1789 is hereby rescinded.

There is an important difference to be remarked between this and the former canon. By the law of 1789, a dispensing power seems, impliedly, at least, to have been allowed the bishop in the case of an application for priests' orders by one who had not been a deacon one year. In this canon the words "unless on urgent occasions," are omitted, and the law is imperative that one year's service as a deacon must in all cases precede admission to priests' orders.

At the general revision of the canons in 1808, the old law of 1789 was in effect restored.

1808. Deacons' orders shall not be conferred on any person until he shall be twenty-one years old, nor Priests' orders on any one until he shall be twenty-four years old. And no Deacon shall be ordained Priest, unless he shall have been a Deacon one year, (except for reasonable causes it shall otherwise seem good unto the Bishop.) No man shall be consecrated a Bishop of this Church until he shall be thirty years old.

Here the dispensing power, which we have supposed resulted by implication under the law of 1789, is expressly given to the bishop.

The canon now in force was reported in the revision of 1832, and is in the same words with that of 1808, printed above :—and under it, numerous instances have occurred of admission to priests' orders without one year's previous service as a deacon. The right of dispensation in this case belongs to the bishop *solely*; and herein it differs, as we shall see hereafter, from most, if not all of the other cases, in which dispensations are allowed in the matter of admission to the ministry.

TO BE CONTINUED.

Education.

WE last week presented the first of a series of essays from C. D. J., on the subject of this department of our paper, and nothing has gratified us more than the general expression of satisfaction with the straight-forward, manly, common sense mode in which our friend has entered on his topic. We venture to assure our readers, that they will find the future numbers sustaining the opinion we have expressed of our correspondent, as one fitted by great good sense, and much experience, to speak on education.

It affords us pleasure this week to introduce another of our friends, (who also writes from experience) in the first number of a series from his pen on the culture of the mind. It is and shall be our aim, as far as we are aided by the contributions of others in all departments, but especially in this, to obtain the assistance of those only whom we believe to be capable of writing that which will repay our readers for the time occupied in its perusal : and we know that we speak for both of our correspondents as well as for ourselves, when we say, that if we can succeed in exciting attention, particularly in our own communion, to the immense importance of true Christian education ; if we can aid in showing what that education involves, and can contribute to shed any light upon the best mode of accomplishing its great ends, we shall all feel that we have not labored in vain. Our aim is to advance the cause of our Saviour, and the interests of our country.

THE CULTURE OF THE MIND.

NUMBER ONE.

The love of knowledge inherent in the mind, and, as a principle of action, unconquerable.

THE highest happiness of man, results from the proper cultivation and exercise of those intellectual and moral faculties with which God has endowed him. The enjoyment which is sought in the indulgence of the senses, can never meet the higher wants of his nature, nor yield to him anything like adequate and permanent satisfaction. By the possession of a *spiritual* nature, glorious in its gifts, its vast capabilities of improvement, its aspirations, its impulses and affections, he is infinitely elevated above the range of mere physical existence. A creature of intellectual and moral endowment, gifted with an immortal nature and destiny, he cannot find happiness, however blindly he may seek it, in the exclusive devotion to objects of sense, in the merely animal occupations and amusements of life. He has a nobler sphere of action and enjoyment. He has a higher and worthier path to tread. And hence, even in his most thorough and determined devotion to the inferior pursuits of society, he scarcely ever ceases to feel a yearning after that higher intellectual good which they do not embody, and cannot bestow.

The desire of mental improvement and enjoyment, resulting from a principle in the human constitution, implanted there by the Creator, has led to mental exertion, to the discovery of truth, and to the defining and enlarging of its relations and legitimate boundaries. The fruits of this exertion constitute what is called human knowledge, in the most general sense of the term. It has given birth to science, philosophy, to the arts, to literature. The vast panorama of the visible universe, and all its beauty, its glories, and its mysteries, has been made the subject of scientific in-

vestigation; and the human intellect has been successfully exerted, in exploring its secrets, and in defining its laws. The heavens and the earth, animate and inanimate nature, have yielded up the key of their mysterious chambers to his anxious questionings. Astronomical genius, with a sublimity and boldness of aim, alike admirable and successful, has explored the mechanism of the heavens, tracked the stars in their courses, ascertained the measure of their orbits, and the principles of their movements. The natural world with which we have more immediately to do, the scene of our present existence, has been explored in all its departments, and the various operations and productions of nature have been laid open to the inquiring mind. The bowels of the earth, and the depths of the sea, have been penetrated ; the most sublime and terrific phenomena, the storm, the earthquake, the volcano, alike with the silent and beautiful operations of the springing of the grass, the blooming of the flower, and the ripening of the fruit, have been investigated and for the most part, investigated successfully.

Nor has the human mind been less diligent in the investigation of its own organization and faculties—in its inquiries into the nature and powers of the understanding, the laws and compass of the reasoning faculty—the office and work of the memory and the imagination. The realms of thought and feeling—the intellectual, the sensitive, the moral world within the bosom of every man—constituting his true and proper *being*, have been patiently, and in some good degree, successfully explored.

By that most wise and beautiful provision of the God of nature, which, allotting to particular individuals the desire and the power of exclusive devotion to particular departments of knowledge, to science, to philosophy, to literature or the arts, thus contributes most effectually to the advancement of the race in the one great field of intellectual exertion and inquiry ; we have had from earliest times a succession of master minds, at once the benefactors of their race and the living exponents of the capabilities and aspirations of mankind. "Lights of the world," in a higher sense than that of the poet, they have not only revealed truth hitherto unknown, but by their own encouragement and success, incited the general mind to engage in exploring its boundless field. Reaping for themselves and for man, the fruits of individual exertion, they have also strengthened the universal desire, and directed the exertions which it prompted, into legitimate channels. Such minds, it is true, have often stood apart from and above their age and times, because endowed with larger desires, and higher powers for the discovery of truth. But as such, they only present themselves the more prominently, as the representatives of the mental and moral powers, and destiny of man ; exhibiting and testifying to the fact, that intellectual aspiration is a principle most deeply interwoven in his nature, and that intellectual and moral progress, and enjoyment, are his rightful prerogative.

This truth will be strikingly confirmed by even the most superficial acquaintance with the history of the human mind in its search after truth. The desire of knowledge, of spiritual attainment and spiritual good, celestial but earth-bound principle as it is, has always manifested its glorious origin and tendency in its efforts, to establish for itself a sphere of action and enjoyment above the material and the sensual objects by which it is environed, to gain and preserve the supremacy of the mind over the body. The rudest essays and the

* Bingham, Lib. II. Ch. xx. † 1 Gibson's Codex, 134.

‡ 1 Gibson's Codex, 167. § Ibid.

|| Burn's Ecc. Law. Verbo "ordination."

most imperfect discoveries of earliest times equally with the wonderful revelations of modern science, and the brilliant creations of modern literature and art, attest its essential existence in the human constitution and its universal power. We notice its manifestation in the studies of the Egyptian priest in his gloomy temple—in the silent night watchings of the eastern magi, no less than in the speculations of the old philosophy—in the mythology, the poetry, the rhetoric, the arts of Greece and Rome. In the dark ages it gave rise to the efforts of Charlemagne, of Alfred of England, of Abelard and Roger Bacon, and stirred the sublime genius of Dante—called forth the exquisite breathings of the harp of Petrarch—the pleasant tales of Chaucer, and the glorious creations of Michael Angelo. Neither the darkness of paganism nor the stormy and battling times of ancient history, nor the long dark night of papal superstition and imbecility has obscured it. Of its manifestations, its efforts, its achievements in modern times, I need not speak. Its records and monuments are every where around us—we ourselves feel and do homage to its power.

The principle of which I speak is universal and unconquerable. It is the great impelling principle of the human mind, or rather it is the mind itself in action. The most unpropitious circumstances and the most limited means of study have never been able to conquer the inborn desire of knowledge—the thirst after mental and moral progress and enjoyment. It has given the strong heart and the determined purpose to men in every age of the world, and in every condition of life. Obscurity has not been able to hide it. Poverty has not been able to depress it. Sorrow, and want, and persecution, have not been able to rob it of its glorious energy. In spite of adverse circumstances, in spite of outward restraints, it has shown itself endowed with a force and constancy which rarely, if ever, belong to any of the lower principles of action. It gave consolation and high purpose to Terence and Epictetus in slavery, and made one a father of Roman comedy, and the other the best of the stoic philosophers. It nerved the heroic spirit of Heyne amidst the grim poverty, the actual starvation of his boyhood, and the almost incredible privations and toils of his youth and early manhood. Tasso felt and blessed it in his prison-house. Metastasio owned its power when he ran barefoot about the streets, singing his extemporaneous verses; and Pope Adrian VI. the son of a poor artisan of Utrecht, yielded to its inspiration when he betook himself for study to the church porches and the corners of the streets. It called the immortal Linnæus from the shoemaker's bench to be the founder and unrivalled expositor of botanical science; and from a carpenter's workshop, carried John Hunter to the first rank of anatomists. But it is needless to multiply examples. These few will be amply sufficient to evince the truth of my position, that the love of knowledge and its reward, is indestructible in man. His constitution, his destiny, his natural desires after happiness, impel him to mental improvement and the acquisition of knowledge. B.

To the "Practical Christian and Church Chronicle," we are indebted for the following statistics of education in some portions of Europe, of which for the most part but little is known.

AUSTRIA.

Hungary, whence no returns are made, and where education is very loosely and inadequately attended to, above three-fifths of the juvenile po-

pulation of the empire do actually receive scholastic instruction. According to official reports, there are in Transylvania, 52,698 children attending school, out of 64,227 capable of doing so: in the Military Frontier, only 60,278 out of 124,778; and in the entire residue of the empire, German and Italian, but always exclusive of Hungary, 1,536,104 out of 2,529,171. It appears, moreover, that, on the whole, that a larger portion of boys go to school than of girls, as may be seen from the following analysis of the two last numbers given above, viz:—

Capable of going to school,	males, 1,307,777
“ “ “	females, 1,221,394
	2,529,171
Actually going to school,	males, 874,720
“ “ “	females, 661,384
	1,536,104

It has been stated, that although the course of education is mainly gratuitous, yet a small sum, amounting to 12 florins at the gymnasium, and from 18 to 30 florins at the universities, is paid by all who have not certificates of poverty, towards a fund for the grant of stipends to poor students.

The following statistics are gathered from an article in the first volume of the Central Society of Education. There are 9 Universities, 36 Lyceæ, or Colleges, 21 Ecclesiastical Seminaries, [these three classes of institution number in 1834, 864 professors and teachers in Theology, Physics, Law and Philosophy, with 20,586 students,] 26 military schools with 3,914 pupils, 127 Gymnasias with 900 masters, and 28,963 pupils, 24,931 national schools with 32,053 teachers, and 1,994,500 pupils. There are besides, an Equestrian Academy and Polytechnic Institute at Vienna; a Technical Institute at Gratz, with 250 students, and another at Prague with 400 pupils.

DENMARK.

Denmark proper has a population of about 1,224,000. A general code of school regulations has existed since 1817. In 1823 the monitorial system of instruction was introduced into 244 schools and in 1829 it had been adopted in 2616. The whole number of Elementary schools is 4600. There are two seminaries for teachers, and twenty-three model schools. The school houses are represented as in a satisfactory condition, and the remuneration of teachers liberal. Besides this class of educational institutions, there are two universities with 1100 students; twenty-seven grammar schools with 1400 students; two asylums for the deaf and dumb, and two military academies.

NORWAY.

A parochial system of primary instruction is established in Norway, resembling that of Scotland, but partaking of the primitive character of the institutions of that country. The funds for the support of schools are generally derived from endowments, from local taxes, subscriptions, etc. Manufacturers employing more than thirty workmen, are obliged to provide schools for their children, and to pay the teachers. Several training schools for teachers exist, and it is the intention of the government to extend and improve them. The population of Norway being thinly scattered over wide mountainous districts, the government, besides the parochial teachers, has provided a class of itinerant teachers who successively visit the hamlets of their districts, assembling and instructing the children in the usual elementary knowledge. In 1833, the population being about 1,000,000, Mr. Ewerloff stated the fixed schools in Norway to be 183, instructing

13,693 children of both sexes, and the number of ambulatory schools as 1610, instructing 132,632 children. Besides which, there were, in the vicinity of towns, 55 regular schools, supported by the citizens, in which 600 or 700 children were instructed.

SWEDEN.

Within a few years past, attempts have been made to introduce a more thorough system of instruction. An elementary school for the training of teachers in the best methods has been established at Stockholm, and a committee for the revision of public education formed, by an order of the king in 1825, have reported their opinions on schools for the common people, on elementary schools and on the universities. They recommend that a school be established in every parish, for the children of the poorer class, where they may be instructed in reading, writing, arithmetic, religion, biblical history, church-singing, linear drawing, history, geography, and gymnastic exercises. They also recommend that libraries of useful books be attached to each school. These measures have, since the report of the committee, been in a state of progressive execution, and Sweden will soon enjoy institutions suited to the character of her people, and the wants of the age.

Practical Christianity.

Our extracts to-day are in part from Bishop Latimer.

"Hugh Latimer, Bishop of Worcester, was born about the year 1480, at Thurcaston, in Leicestershire, the only son of a yeoman of that village. At the age of fourteen he was sent to Christ's College, Cambridge, where he applied himself to the study of divinity, and in proper time took the degree of bachelor in that science. At this time he was a zealous Papist, and was honored with the office of keeper of the cross to the University: but when he was about thirty years of age, he became a convert to the Protestant religion: and being now one of the twelve licensed preachers from Cambridge, he promulgated his opinions with great freedom. It was not long before he was accused of heresy: and being summoned before Cardinal Wolsey, was obliged to subscribe certain articles of faith, which he certainly did not believe. About the year 1529 he was presented by the king to the rectory of Westkinton, in Wiltshire; to which place, after residing some time at court with his friend and patron, Dr. Butts, he retired; but resuming his former invectives against the Popish doctrines, he was again summoned to answer certain interrogatories, and again obliged to subscribe. In 1535, he was promoted to the bishopric of Worcester; in the possession of which dignity he continued till the year 1539, when, rather than assent to the act of the six articles, he resigned his mitre, and retired into the country; but was in a short time accused of speaking against the six articles, and committed to the Tower, where he continued prisoner till the death of Henry VIII., which happened in January, 1547. On the accession of Edward VI., Latimer was released, but not restored to his bishopric, though he preached several times before the king, and continued to exercise his ministerial function with unremitting zeal and resolution. Young Edward, alas! finished his short reign in 1553; and Mary ascending the throne, poor Latimer was immediately doomed to destruction, and, together with Cranmer and Ridley, confined in the Tower. In April, 1554, they were removed to Oxford, that they might dispute with

the learned doctors of both Universities. Latimer declining the disputation on account of his great age and infirmities, delivered his opinion in writing; and refusing to subscribe the Popish creed, was condemned for heresy; and in October following was, together with Bishop Ridley, burnt alive. He behaved with uncommon fortitude on the occasion, and died a real martyr to the Reformation."

ON that our prelates would be as diligent to sow the corn of good doctrine, as Satan is to sow cockle and darnel! And this is the devilish ploughing, the which worketh to have things in Latin, and letteth the fruitful edification. But here some man will say to me, What, Sir, are ye so privy to the devil's counsel that ye know all this to be true? Truly I know him too well, and have obeyed him a little too much in condescending to some follies: and I know him as other men do, yea that he is ever occupied, and ever busy in following his plough. I know by St. Peter, which saith of him, "Sicut leo rugiens circuit querens quem devoret." He goeth about like a roaring lion, seeking whom he may devour. I would have this text well viewed and examined, every word of it: "Circuit," he goeth about every corner of his diocese; he goeth on visitation daily, he leaveth no place of his cure unvisited; he walketh round about from place to place, and ceaseth not. "Sicut leo," as a lion, that is, strongly, boldly, and proudly; stately and fiercely with haughty looks, with his proud countenances, with his stately braggings. "Rugiens," roaring; for he letteth not slip any occasion to speak or to roar out when he seeth his time. "Querens," he goeth about seeking and not sleeping, as our bishops do; but he seeketh diligently, he searcheth diligently all corners, whereas he may have his prey. He rovet abroad in every place of his diocese; he standeth not still, he is never at rest, but ever in hand with his plough, that it may go forward. But there was never such a preacher in England as he is. Who is able to tell his diligent preaching, which every day, and every hour, laboreth to sow cockle and darnel, that he may bring out of form, and out of estimation and renown, the institution of the Lord's supper, and Christ's cross? For there he lost his right; for Christ said "Nunc iudicium est mundi; principes seculi hujus ejicientur foras. Et sicut exaltavit Moses serpentem in deserto ita exaltari oportet filium hominis. Et cum exaltatus fuero a terrâ omnia traham ad meipsum." Now is the judgment of this world, and the prince of this world shall be cast out. And as Moses did lift up the serpent in the wilderness, so must the son of man be lifted up. And when I shall be lifted up from the earth, I will draw all things unto myself. (John iii.) For the devil was disappointed of his purpose; for he thought all to be his own: and when he had once brought Christ to the cross, he thought all sure.

But there lost he all his reigning: for Christ said, "Omnia traham ad meipsum." I will draw all things to myself. He meaneth, drawing of man's soul to salvation. And that he said he would do "per semetipsum," by his own self: not by any other body's sacrifice. He meant by his own sacrifice on the cross, where he offered himself for the redemption of mankind. And this is the mark at which the devil shooteth, to evacuate the cross of Christ, and to mingle the institution of the Lord's supper; the which although he cannot bring to pass, yet he goeth about by his sleights and subtle means to frustrate the same; and these fifteen hundred years he hath been a doer, only

purposing to evacuate Christ's death, and to make it of small efficacy and virtue.

The devil is diligent at his plough. He is no unpreaching prelate; he is no lordly loiterer from his cure: but a busy ploughman; so that among all the prelates, and among all the pack of them that have cure, the devil shall go for my money, for he still applieth his business. Therefore ye unpreaching prelates, learn of the devil to be diligent in doing of your office; learn of the devil; and if you will not learn of God, nor good men, for shame learn of the devil; "ad erubescientiam vestram dico," I speak it for your shame. If you will not learn of God, nor good men, to be diligent in your office, learn of the devil.

It is not the abundance of riches that maketh a man to live quietly and blissfully. But the quiet life is in a mediocrity: "Mediocrates optime vivunt." They that are in a mean do live best. And there is a proverb which I read many years ago: "Dimidium plus toto," The half sometimes more than the whole. The mean life is the best life, and the most quiet life of all. If a man should fill himself up to the throat, he should not find ease in it, but displeasure, and with the one half he might satisfy his greedy appetite. So this great riches never maketh a man's life quiet, but rather troublous. I remember here a saying of Solomon, and his example, "Coacervavi mihi argentum et aurum," I gathered silver and gold together, saith he; I provided me singers, and women which could play on instruments, to make men mirth and pastime. I gat me psalteries and songs of music, &c., and thus my heart rejoiced in all that I did. But what was the end of all this? "Cum convertissem me ad omnia," &c. When I considered, saith Solomon, all the works that my hands had wrought, &c., lo all was but vanity and vexation of mind; and nothing of any value under the sun. Therefore, leave covetousness; for believe me, if I had an enemy, the first thing that I would wish to him should be, that he might have abundance of riches; for so I am sure he should never be in quiet. But think ye there be not many that would be so hurt?

FAITH is a great state, a lady, a duchess, a great woman; and she hath ever a great company and train about her, as a noble estate ought to have. First, she hath a gentleman-usher that goeth before her, and where he is not, there is not Lady Faith. This gentleman-usher is called "Agnitio peccatorum," Knowledge of sin; when we enter into our heart, and acknowledge our faults, and stand not about to defend them. He is none of these winkers, he kicks not when he hears his fault. Now as the gentleman-usher goeth before her, so she hath a train that cometh behind her; and yet, though they come behind, they be all of Faith's company, they are all with her: as Christ, when he counterfeited a state going to Jerusalem, some went before him and some after, yet all were of his company. So all these wait upon Faith, she hath a great train after her, besides her gentleman-usher, her whole household; and those be the works of our vocation, when every man considereth what vocation he is in, what calling he is in, and doth the works of the same; as, to be good to his neighbor, to obey God, &c. This is the train that followeth Lady Faith: as for an example; a faithful judge hath first a heavy reckoning of his fault, repenting himself of his wickedness, and then forsaketh his iniquity, his impiety, feareth

no man, walks upright; and he that doth not thus, hath not Lady Faith, but rather a boldness of sin, and abusing of Christ's passion. Lady Faith is never without her gentleman-usher, nor without her train; she is no anchoress,* she dwells not alone, she is never a private woman, she is never alone. And yet many there be that boast themselves that they have faith, and that when Christ shall come they shall do well enough.

MARY MAGDALEN.

CONSIDERING that we be so prone and ready to continue in sin, let us cast down ourselves with Mary Magdalen, and the more we bow down with her towards Christ's feet, the more we shall be afraid to rise again in sin; and the more we know and submit ourselves, the more we shall be forgiven; and the less we know and submit ourselves, the less we shall be forgiven.

Think you not, but that there be amongst us a great number of proud Pharisees, which think themselves worthy to bid Christ to dinner, which shall perk and presume to sit by Christ in the church, and have disdain of this poor woman Magdalen, their poor neighbor, with a high, disdainous and solemn countenance, and being always desirous to climb highest in the church, reckoning their selves more worthy to sit there than another? I fear me, poor Magdalen, under the board, and in the belfry, hath more forgiven of Christ than they have; for it is like that these Pharisees do less know themselves and their offences, whereby they less love God, and so they be less forgiven.

I would to God we would follow this ensample, and be like unto Magdalen. I doubt not but we be all Magdalens in falling into sin, and in offending: but we be not again Magdalens in knowing ourselves, and in rising from sin. If we be true Magdalens, we should be as willing to forsake our sin, and rise from sin, as we were willing to commit sin, and to continue in it.

We also present our readers to-day with additional extracts from old Arthur Warwick.

WHEN I see the larker's day-net spread out in a fair morning, and himself whirling his artificial motion, and observe how by the reflecting lustre of the son on the wheeling instrument, not only the merry lark, and fearful pigeon are dazzled, and drawn with admiration; but stouter birds of prey, the swift merlin, and towering hobby are enticed to stoop, and gazing on the outward form, lose themselves; methinks I see the devil's night-nets of enticing harlots fully paralleled, spread out for us in the vigor of our youth, which with rolling eyes draw on the lustfulness of affection, and betray the wontonness of the heart, and with their alluring glances often make to stoop within danger of their fatal nets, not only the simple and careless, but others also, men otherwise wary and wise, who coming within the pull of the net, lie at the mercy of the merciless fowler, to their certain destruction. Hence I resolve when I see such glasses, to shun such motions, as assured that those glasses have nets adjoining; those nets a fowler attending; that fowler a death prepared for me, than which I cannot die a worse. I may by chance, I must by necessity, at some time come within their view: I will at no time come within their danger. I cannot well live in this world, and not see them at all: I cannot live well in this world, nor at all in the better world, if I be caught in their fatal nets.

* A female recluse.

THERE be that make it their glory to feed high, and fare deliciously every day, and to maintain their bodies elementary, search the elements, the earth, sea and air, to maintain the fire of their appetites. They that thus make their bellies their gods, do make their glory their shame. I distaste a sordid diet as unwholesome; I care not to taste and feed on variety of delicacies as unhealthful. Nature contented with a few things is cloyed, and quelled with over-many: and digestion, her cook, employed in the concoction of so much variety at once, leaves the stomach too foul a kitchen for health to abide in. Since then so to feed may the sooner end my life, and the end of my life is not so to feed, I will be taught by grace not to live to eat, but eat to live; and maintain health by a competent diet, not surfeit with excess.

HE that too much admires the glory of a prince's court, and drawn up thither by his ambition, thinks high places to be the highest happiness; let him view the foggy mists, the moist vapors, and light exhalations drawn up from the earth by the attractive power of the glorious sun-beams: which, when they are at highest, either spend themselves there in portending meteors, to others terror and their own consumption; and either by resolution are turned into rain, or congelation unto hail or snow, which sink lower into the earth at their fall, than they were at their ascending. For my part, I may admire such a glowing coal, I will not with the satyr kiss it. As I think it not the least and last praise to please princes; so I know, it is not the least danger of times to live with them, *procul à Jove procul à fulmine*. He presumes too much of his own brightness that thinks to shine clear near the sun; where if his light be his own, it must be obscured by comparison: if borrowed from the sun, then it is not his, but another's glory. A candle in the night's obscurity shows brighter than a torch at noon-day. And Cæsar thought it a greater glory to be the first man in some obscure town, than the second man in Rome, the head city of the world.

It is a common custom, but a lewd one, of them that are common lewd ones by custom, to wound the fame, and taint the reputation, of their neighbors with slanders; and having no less impotency in their tongues, than impurity in their hearts, form both opinions and censures according to the mould of evil in themselves. And this they do, either with the lapwing to divert, by their false cries, the travelling stranger from finding the nest of their filthiness, or with the curtailed fox in the fable, to endeavor to have all foxes cut-tailed: or, with the fish sepia, to darken with the pitchy ink of aspersions, all the water of the neighborhood, that so themselves may escape the net of censure, justly cast to catch them. Or else, to have themselves thought as good as any other, they will not have any thought good, that dwells near them. I will therefore suspect him as scarce honest, who would (with a slander) make me suspect another as dishonest. I will not presently disrespect him as dishonest, whom a lewd person dishonesteth with suspicion. The devil is not more black-mouthed than a slanderer; nor a slanderer less malicious than the devil.

WHEN I see the sun rising from the east in glory, like a giant ready for the course, within an hour's space obscured with mists, darkened with clouds, and sometimes eclipsed with the moon's inferior body: and however, without these, after

noon declining, descending, setting, and buried under our horizon; I seem to see an earthly king mounting his throne in glory, yet soon clouded with cares, and fear of dangers; sometimes darkened in honor by the malicious envy of his subjects; sometimes eclipsed in his dominions by the interposition of foreign powers; and however without these, in a short time descending and setting at the evening of his life, and seldom passing the whole day thereof in perfect continual glory. Then think I, O the odds of comfort in that heavenly and these earthly kingdoms; O the comfort of this odds; there each saint is a glorious king; each king hath his incorruptible crown, each crown a boundless, fearless, endless kingdom. Let me strive for the glory of such a kingdom only, which is a kingdom of such glory.

*Felices animæ quibus hæc cognoscere sola,
Inque domos superum scandere, cura fuit.*

THE laws in themselves are the scales of justice, the wronged poor-man's shelter, the pillars of the commonwealth: but the abused practice makes those scales unequal, that poor man's shelter a man's poor shelter for his wrongs. The proof of this appears with the juries at the assizes in their proofs: when one may often discern perjury usher in the evidence to the jury, and injury follow with the verdict. I admire with reverence the justice and wisdom of the laws: I deplore with compassion the abused practice of the laws, and resolve, rather to bear with patience an hail shower of injuries, than to seek shelter at such a thicket, where the brambles shall pluck off my fleece, and do me more hurt by scratching, than the storm would have done by hailing. I care not for that physic, where the remedy is worse than the disease.

HEALTH may be enjoyed; sickness must be endured; one body is the object of both, one God the author of both. If, then, he give me health, I will thankfully enjoy it, and not think it too good, since it is his mercy that bestows it: if he send sickness, I will patiently endure it, and not think it too great, since it is my sin that deserves it. If in health I will strive to preserve it by praising of him: if in sickness, I will strive to remove it by praying to him. He shall be my God in sickness and in health, and my trust shall be in him in health and in sickness. So in my health I shall not need to fear sickness, nor in my sickness despair of health.

WHEN I see a gallant ship well rigged, trimmed, tackled, manned and munitioned, with her top and top-gallant, and her spread sails proudly swelling with a full gale in fair weather, putting out of the haven into the smooth main, and drawing the spectators' eyes with a well wished admiration, and shortly hear of the same ship splitted against some dangerous rock, or wrecked by some disastrous tempest, or sunk by some leak sprung in her by some accident, me seemeth to see the case of some court favorite, who to-day, like Sejanus, dazzleth all men's eyes with the splendor of his glory, and with the proud and potent beak of his powerful prosperity cutteth the waves and plougheth through the prease of the vulgar, and scorneth to fear some remora at his keel below, or any cross-winds from above, and yet to-morrow on some storms of unexpected disfavor, springs a leak in his honor, and sinks on the Syrtes of disgrace, or dashed against the rocks of displeasure, is splitted and wrecked in the Charybdis of infamy, and so concludes his voyage in misery and misfortune. I will not therefore adventure with the greedy shepherd to

change my sheep into a ship of adventure, on the sight of a calm sea.

*Ut pelago suadente etiam retinacula solvas,
Multa tamen latus tristitia, pontus habet.*

I will study to deserve my prince's favor, I will not desire to be a prince's favorite. If I fall whence I am, I can raise myself; but to be cast down thence, were to be crushed with a desperate downfall. I prefer a mediocrity, though obscure, yet safe, before a greater eminency with a far greater danger.—*Arthur Warwick.*

Ecclesiastical Intelligence.

NEW-YORK.

At a meeting of the Missionary Board of the Education and Missionary Society of the Diocese of New York, held the 28th December, the Rev. Henry M. Davis was appointed a missionary at Ticonderoga.

The Rev. Edward N. Mead, formerly rector of St. Paul's Church, Sing Sing, and recently assistant to Rev. Dr. Bayard, has been, by the Vestry of St. Clement's Church, unanimously chosen to supply the place made vacant by the death of our lamented brother. The appointment appears to give much satisfaction to the parishioners of St. Clements, inasmuch as the new incumbent was the first Secretary of the Vestry, and the first Superintendent of the Sunday School of that church; and had, at the earnest solicitation of Dr. B., consented to officiate for him, during his absence abroad. We knew Mr. Mead before he was in orders, for in the department of Ecclesiastical History, he was for a time our pupil, and speaking of his merits from personal knowledge we say, that we congratulate our brethren of St. Clement's on his appointment.

It is singular that we have not received fuller information concerning DR. BAYARD'S death. All we know, thus far, depends upon a letter from Alexandria, which says that it occurred on his voyage from Syria to Malta, where he was interred. There is at Malta a large missionary establishment under the general superintendence of the Rev. C. F. Schlienz of the Church Missionary Society of England—beside which there is an almost weekly communication by steamers, between Malta, Athens, and Smyrna, at which latter places there are several American missionaries. It is strange that from one of these sources we should not have received further particulars of his death, had it occurred so near Malta as to permit the burial to take place there. We have seen a letter from the Rev. Mr. Riggs, dated Smyrna, the 9th of October, which makes no allusion whatever to DR. BAYARD. It is certainly singular that the first and only intelligence of the decease of Dr. B., should reach this country by the way of Alexandria.

WESTERN NEW-YORK.

We learn with much pleasure from the Gospel Messenger of Utica, that the amount of collections made in the churches on Christmas, and paid over to the Treasurer of the "Christmas fund for disabled clergymen" in the diocese, is \$869.47.

Jan 14. It was proposed by Bishop De Lancey to consecrate Grace Church, Lyons, Wayne County, and to hold a confirmation in the same church in the evening.

The Rev. Thomas S. Brittan has been received into this diocese on letters dimissory from the diocese of New York.

NEW-JERSEY.

December 31. St. John's Church, Elizabethtown was consecrated by Bishop Doane. The church was originally built in 1706, and has many interesting historical associations connected with it. It was the field of labor of Dr. Chandler, one of the wisest and best of our colonial clergy, the biographer of Dr. Johnson of Connecticut and the friend of such men as Bishops White and Seabury. If Bishop Doane should publish his consecration sermon, we hope that he will accompany it with an appendix containing a historical sketch of St. John's.

The church in Perth Amboy has lost one of its most valuable and respected members, in the Mayor of that city, JOSEPH MARSH, Esq., who died of apoplexy on the 2d instant, in the 79th year of his age. A long life of consistent piety endeared him, while living, to a large circle of friends; and will preserve his name and character, in honored remembrance, throughout the community in which he died.

PENNSYLVANIA.

Society for the Advancement of Christianity in Pennsylvania.—On Sunday evening last, the annual sermon on behalf of this Society was preached in Grace Church to an overflowing congregation, by the Rev. Mr. Suddards, from James v. 19, 20. "Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." The Report was read by the Rev. J. C. Clay, the Bishop presiding. On Monday evening, a meeting of the board was held in the vestry-room of St. James' Church, when the various Committees were appointed. The officers of the past year being reelected it is unnecessary to publish their names. A series of resolutions involving the best interests of the diocese in its missionary character was freely discussed, and Committees appointed to report to the next meeting on the expediency of different plans of operation and fields of labor. In the meantime efforts are to be made to enlist the city clergy and their several congregations in behalf of the society, so that its funds may be increased and its usefulness extended.—*Ep. Recorder.*

January 10th. The Rev. Erastus B. Foote (of the diocese of Delaware,) and the Rev. William White Bronson were admitted to priests' orders by Bishop H. U. Onderdonk, in St. Luke's Church, Philadelphia.

MARYLAND.

The Rev. Olcott Bulkley has removed to Petersburg in this diocese, and requests that letters and papers may be sent accordingly.

VIRGINIA.

From the last Southern Churchman, we learn that it is in contemplation to remove the publication office of that paper, from Richmond to Alexandria, and to place it under the editorial care of the Rev. Mr. Lippett of the Theological Seminary at the latter place, provided certain arrangements concerning the paper can be made. Until the 1st of April next, it will continue to be published in Richmond.

SOUTH CAROLINA.

November 22. By Bishop Gadsden. Four confirmed in Grace church, Camden. November 24. Nine confirmed in the church at Claremont. Nov. 29. Thirty-two confirmed in Trinity church, Columbia. December 23. The Rev. Alsop Wood-

ward, deacon, was ordained priest by Bishop Gadsden in St. Michael's church, Charleston. Dec. 27. Five whites and forty-nine persons of color confirmed by Bishop Gadsden at the church in St. Andrew's parish. Dec. 28. The corner-stone of an Episcopal church was laid at Edisto.

MISSISSIPPI.

The prospects of the increase and efficiency of our church in Mississippi are, we are happy to learn, highly interesting and encouraging.—*Western Ep. Observer.*

It is under the Episcopal charge of Bishop Otey, and has in it eleven clergyman.—*Ed. Record.*

TENNESSEE.

Episcopal Institute, Columbia.—Right Rev. James H. Otey, D. D., Visitor, Rev. T. G. Smith, Principal. — We know of no female school in our country more deserving of the highest confidence as dealing in 'true ware,' than the Diocesan Female Institute, Tennessee. Bishop Otey sustains not only the relation of Visitor to this important institution of his diocese, but of lecturer on moral and intellectual philosophy and rhetoric. The Rev. Principal and his lady have been long and with singular success, engaged in teaching, and have associated with them, in the several departments, highly accomplished assistants. The whole interior arrangements and regime of the Institute are such as to inspire the fullest confidence on the part of those who desire to secure for their daughters or wards, an accomplished and solid religious education. It gives us the highest satisfaction to learn that the health of Bishop Otey is so far restored as to enable him to enter fully on his official duties.—*Western Ep. Observer.*

KENTUCKY.

The special convention, notice of which appeared in our last, was held at Shelbyville, on the 29th ult., to take into consideration the overture of the Board of Trustees of Shelby College. An intelligent and judicious correspondent of another Diocese has given us an account of the proceedings of the convention, under date of the 31st Dec. His communication we have been obliged to abridge.

"I sit down to give the readers of the Observer a brief account of a special Convention of the Church in this Diocese, which it was my privilege to attend; and because this is not the official communication of its proceedings, I must not anticipate that communication, (which will soon appear,) but give simply the observations of a traveler. The object which summoned this special Convention, was one of special interest and high importance to the general interests of religion, the Church in this Diocese, and the universal Church; the establishment of a College, and reestablishment of a Theological Seminary, whose operations, from causes with which I am not acquainted, had been suspended. The universal interest in this object was manifested in a prompt attendance of clergy and laity, and the unanimity which characterized the deliberations and facilitated the decisions of the Convention. It was evident, also, that this object had deeply enlisted the feelings of the bishop, who opened the Convention with prayer and a short address. From the latter I gathered the following particulars: 1. That such institutions were, at this period of the Church in Kentucky, indispensable to her growth and prosperity. 2. That the Trustees of the College in Shelbyville had proposed to transfer their institution, with its funds and interests, to the hands of the Episcopal Church, provided she was prepared to receive and nourish it. 3. The bishop recom-

mended, that in dependence upon the blessing of God, the proposition should be accepted, and measures adopted for appropriating the College to the interests of the Episcopal Church. It had no previous connection with any denomination. In the progress of discussion, two impediments presented themselves, which it was feared would defeat the favorite object of the Convention. 1. A portion of the income of the College came, indirectly, from the proceeds of a lottery, authorized by the Legislature of Kentucky, and this was repugnant to the religious sense of all. 2. The Convention could not command immediate funds for carrying the College forward to that point of elevation which should at least place it on a level with sister institutions. All were agreed that they would have a good institution or none. The former impediment was happily removed by an explanation of the Trustees, which showed that the College had never been, at any point, connected with the lottery. It had simply disposed of lands granted by the Legislature, and out of this disposal was arising semi-annually, an income which had its origin in a lottery. And had there existed the least ground for conscientious scruple, the Trustees affirmed they should not have accepted such income. The second objection was thoroughly canvassed, together with a variety of plans for a reorganization of the College, and the result was, the Convention acceded to the proposal of the Trustees, and appointed a provisional committee, both to confer with the Trustees and memorialize the Legislature, now in session, for a new charter for the College, and an alteration of the charter of the Seminary, which should identify the interests of the two institutions and thereby put them both into unembarrassed operation. They are entirely unincumbered by debt. A spirit of brotherly kindness and christian zeal pervaded all the proceedings and gave pleasing evidence that the church in Kentucky yet embodies not only talent and piety but hearts devoted to the peace and prosperity of Zion. Kentucky may now be said to have again an Episcopal Theological Seminary—to be augmented and sustained by a College free from debt, already embracing between 70 and 80 students in preliminary studies, and located on a delightful spot, and among a people friendly to the church and intelligent and religious to a degree to which no town of its dimensions that I have visited has attained."—*Western Episcopal Observer.*

MISSOURI.

Kemper College.—This institution, established by the enterprise and zeal of the missionary bishop of Missouri, has been steadily advancing from small and safe beginnings, and acquiring strength and winning public confidence and respect in a way likely to secure its permanent prosperity and great and increasing usefulness as an Episcopal institution. Bishop Kemper sustains to it the relation of patron. The Rev. S. A. Crane, A. M., formerly a tutor in Brown University, and subsequently and for several years, connected with the institution of Bishop Hopkins of Vermont, is president. Mr. Crane is known as a sound scholar, and a zealous and able practical educator. Of those associated with him in instruction and government, we hear a good report. We learn from the "Church" that the Rev. Mr. Caswell has been invited to a chair in Kemper College, but having no official notice of such appointment or of his acceptance, if appointed, we only mention it on the above authority.

St. Louis is becoming one of the strongest points of Episcopacy in the West—and at no distant day

will wield a powerful influence in moulding all the great interests of religion and learning throughout the western part of the valley of the Mississippi. Kemper College we regard as one of the great and precious trusts of the Church of the West. Let it be sustained as it deserves to be, both by the East and the West, and it will be a priceless blessing through all coming time, to the whole Church.—*Western Ep. Observer.*

GENERAL MISSIONARY SOCIETY.

The Contributions for Domestic Missions, for the week ending 13th inst., is \$978.21.

Topics of the Times.

The Intelligence that we propose to give under this department of the paper, though of a secular character, will still be of such a nature as to preserve the unity of the *CHURCH RECORD*. The topics selected from among the facts of the day will be such as a dignified historian of after times might adopt in his notes or appendix. A weekly "record" cannot be a philosophical history: it seeks to preserve the *materials* of history, and though it is our object to read such passing lectures as the topics of the times may require, yet facts must precede the philosophy. Nay, very often, a simple statement of the facts is the best enunciation of the philosophy.

There is no social phenomenon which has not some bearing on the Christianity of the world: the policy of sovereigns as it encourages well-being in peace, and misery in war; the pursuits of commerce more despotic still in the production of good or evil; the labors of philanthropists; the mischiefs of ill-governed reformers; the production of a good book; the establishment or fall of literature; the development of new schemes, with which the world swarms; all of these are of importance to the Christian as they affect the individual. A clearly ascertained, well stated fact is the next thing to principle. For facts, then, that are facts, of whatever import, that should interest a Christian because he is a man, we reserve this portion of the *RECORD*. We will quote on all occasions the authority to which we are indebted with sometimes a word of comment as may seem to us necessary.

WAR IN SYRIA.

"By what name shall this Syrian war be called? The difficulty of naming wars is not a little significant of the emptiness or dishonesty of their causes. Some wars have been called by the terms of their existence, for want of any other ostensible description. The War of the Holidays would sound too trifling; shall we call this, then, the War of the Hypothesis—a war because, *if* Mehemet Ali should use the occupation of Syria for the invasion of Asia Minor, the Russians would march to the succor of the Turks, and an European war would follow. . . . The achievement of Acre, however, at the present moment covers all faults. Till the smoke blows away nothing will be seen but glory. Twelve hundred men blown into the air in an instant, and a strong fortress reduced to ruins in three hours, attest the righteousness and wisdom of our policy in some way which we are quite unable to explain. The motto of the cannon of Louis XIV. was '*Ultima Ratio Regum*,' and our guns, having the same place in argument, have had the last word with a most curious effect. Truly indeed says Bruyere—'They who sit peaceably by their own fires in the midst of their friends, and enjoy the goods of fortune in the midst of a capital city, where there is no danger of their lives or estates, are the men who generally breathe fire and sword,

are taken up with wars, ruins, conflagrations and massacres, cannot hear, without impatience, of two armies being in the field and not meeting; or if in sight, that they do not engage; or when engaged, that the fight was not more bloody,—scarce ten thousand men killed on the spot! Some times so far transported that they would quit their darling interest, their repose and security, out of a fondness of change and the pleasure of novelty; some of them would go so far as to be content to see the enemy at the very gates of the city, to make barricades, draw chains across the streets, in apprehension of his assault, for the bare itch of hearing and telling the news! When we read the sickening account of the carnage in Acre we cannot but ask, For what was this? For what object has this destruction and bloodshed been brought about? Was it to vindicate the Sultan's authority? Are we his proper executioners? Was it to restore his towns? look at the crumbling ruins. Was it to recruit the enfeebled Ottoman Empire? mark the deluge of Mussulman blood. Was it to coerce rebellious vassals? Are we Holy Allies? Was it to deliver the Syrians from oppression? We had proposed to continue Mehemet Ali in the government of a great part of the country, and we still propose to continue him in the government of Egypt."—*London Examiner*, Dec. 6.

MEHEMET ALI.

No potentate since Napoleon has occupied a more important position before the world than Mehemet Ali. The conspicuous part which he has recently acted in the affairs of the East, and the alliance which has been formed to put him down, second only in strength to that arrayed against Napoleon; and the danger that for some time existed that his quarrel with his nominal master, the Sultan, would embroil the world, have imparted an interest to all relations concerning him.

A series of letters from Dr. Madden, on the state of Egypt in 1840, have appeared in recent numbers of the *London Morning Chronicle*, which contain a mass of interesting facts connected with the present moral, political, and physical condition of that country. Several of the letters are devoted to the personal history of the Pacha, Mehemet, or Mohammed Ali.

Mohammed Ali is now in his seventy-second year. He is hale and strong in appearance, somewhat bent by age; but the energy of his mind, the vivacity of his features and the piercing lightning of his glance, have undergone no change since I first saw him in 1825, nearly fifteen years ago. He is about five feet six inches in height, of a ruddy, fair complexion, with light hazel eyes, deeply set in their sockets, and overshadowed by prominent eyebrows. His lips are thin, his features regular, extremely changeable, yet altogether agreeable in their expression when he is in good humor. At such times, his countenance is that of a frank, amiable, and highly intelligent person. The motion of his hands, and his gestures, in conversation, are those of a well bred person, and his manners are easy, and even dignified. He permeates his room a great deal when he is at all disturbed, with his hands behind his back, and thinks aloud on these occasions. He sleeps but little, and seldom soundly: he is said by his physicians to be subject to a determination of blood to the head, attended with epileptic symptoms, which recur with violence when he is under any unusual excitement. In the late difficulties, previous to his answering the proposal of the Four Powers,

these symptoms made it necessary for his physicians to bleed him in the arm, and take away a pound of blood.

His palace at Alexandria is elegantly furnished in the European style, with chairs and tables, looking-glasses, pictures, and a large bust of the Viceroy himself. He continues the old Turkish habit of sleeping on a mattress, on the floor. He rises early—generally between four and five—receives every one who comes to him, dictates to his secretaries, and has the English and French newspapers translated and read to him. His only language is the Turkish, and he speaks it with the greatest fluency, and in the most impressive manner. In his conversation he is sprightly, courteous, and intelligent. On every subject he gives those about him the impression of a shrewd, penetrating, right thinking man. He is simple in his mode of living, eats after the European manner at table, and takes his bottle of claret almost daily. His manners are extremely pleasing, and his general appearance prepossessing; his expression is that of a good humored, amiable man, but when he is disturbed in his mind, he seems not to have the slightest control over his feelings or over his features.

There are things to admire in the anomalous character of Mohammed Ali. In his legal tribunals he discountsenances venality, is disposed to have justice impartially administered, and leans towards mercy in all judicial proceedings; and capital punishments are seldom or never carried into effect. He is tolerant, moreover, in religious matters. This man was intended for better things than the circumstances in which he has been placed, and the people by whom he is surrounded have allowed him to attain to. Though his intellectual powers have been greatly overrated, he has qualities that ought to have made him, if not the founder of an empire, at least a prince whose power was not destined to be shaken in his latter years. His bodily vigor is now beginning to break down, but his mental energy is still unimpaired. The resources of his country have long been embarrassed, and yet his ambitious views are more extensive than ever.

He has wasted his treasures in foreign wars, and none of his conquests have any appearance of permanency. During the five-and-thirty years he has reigned over Egypt, he has wonderfully augmented the produce of the soil, and the people of his country are not only diminished in numbers, but impoverished and deteriorated in their condition. When he took possession of the government, the people were oppressed by their improvident rulers; but the removal of the Beys only paved the way for an organized system of regulated rapacity, such as the people of Egypt, in all the periods of their misery and slavery had never groaned under; and the government of the Beys, even when the country was most insecure for strangers, was a mild one for the people when compared by them, as it now is, with that of Mohammed Ali. It was the misfortune of the Pacha, from the beginning of his career to have been surrounded by bad advisers, by European councillors, who had other purposes to serve than those of Mohammed Ali, and to whom the real prosperity of his country, or the condition of his people, was of no other importance than as their own political views were influenced by them.

The old adage *aut deus aut demon*, is proverbially true in the estimate made of Mohammed Ali by those in Egypt, who, fortunately for them, are not the subjects of his highness, and those who

most unfortunately for themselves are his subjects. The observation does not apply to his official agents and the members of his family. His conduct towards them must be considered apart. He is a good master to the former, and in his domestic relations he is an amiable, and even an estimable man. The foreigners in Egypt have much to be grateful to him for. The free exercise of every religion is tolerated by him, and the different sects whose members hate one another in proportion to the approximation of their tenets, and whose animosity, I might say, is in ratio with the slightness of the shades of difference in the doctrines which separate their creeds, are prevented in Egypt by the vigorous hand of Mahommed Ali from persecuting one another; and it is only in the great-strong holds of fanaticism, such as Damascus, in which his power is too weak to keep the separate sects from publicly harassing, anathematizing, and even killing one another, where their hatred is suffered to lead to very glaring acts of injustice and persecution,

Travellers, so far as their personal safety is concerned, have reason to speak in the highest terms of the security afforded them by the measures of Mohammed Ali, for their protection in every part of Egypt. There is no European country where one may travel with greater safety than in Egypt. Robberies, and murders for the sake of plunder, are almost unknown. In this respect Mohammed Ali has certainly effected much; but the means by which he has effected so much, and the terrible act of indiscriminate vengeance inflicted on the innocent as well as the guilty, whenever any village or district is the scene of an outrage which is brought to his notice, are of so Turkish a character that it may be unjustifiable for a European to form a notion of their merits or demerits by any European standard.

Mohammed Ali was born in 1769, at Caballo, in Roumelia. He was left an orphan at an early age, was protected by a wealthy Aga, became a dealer in tobacco, made some money in this trade, and married well. When Bonaparte's invasion of Egypt caused the Porte to collect troops from the different Turkish provinces, he placed himself at the head of three hundred men, and was appointed Colonel of this force. He was present at the battle of Aboukir, and was promoted to the rank of a commander of a thousand men. Kourschid Pacha, who was then Governor of Egypt, was at variance with the Beys, and harassed by his own Albanian soldiers. Mohammed Ali profited by this state of things, was employed by the Pacha, and managed to gain over the Albanians, who were so hostile to his master. Kourschid discovered his views, and ordered both him and the Albanians to return to their country. He feigned submission, allowed the refractory soldiers to persuade him to remain in Egypt, connived at the pillage of Cairo, the deposition of the Pacha, and, apparently with reluctance, acquiesced in his own installation in the office of Governor of Egypt.—*Evening Tattler*.

Literary.

A list of books and pamphlets received during the past week, together with several reviews and notices of various works, have been, much to our regret, unavoidably postponed. A review of Professor Upham's Mental Philosophy—Hawkins Bampton Lectures—Owen Feltham—Palmer's Church History, and other works, will appear if possible in our next.

Anthology.

THE PAUPER'S DEATH-BED.

Tread softly—bow the head—
In reverent silence bow—
No passing bell doth toll—
Yet an immortal soul
Is passing now.

Stranger! however great,
With lowly reverence bow,
There's one in that poor shed—
One by that paltry bed—
Greater than thou.

Beneath that beggar's roof,
Lo! Death doth keep his state:
Enter—no crowds attend—
Enter—no guards defend
This palace gate.

That pavement damp and cold
No smiling courtiers tread;
One silent woman stands
Lifting with meagre hands
A dying head.

No mingling voices sound—
An infant wail alone:
A sob suppress'd—agen
That short deep gasp, and then
The parting groan.

Oh, change!—Oh, wondrous change!—
Burst are the prison bars—
This moment there, so low,
So agonized, and now
Beyond the stars!

Oh, change—stupendous change!
There lies the soulless clod;
The sun eternal breaks—
The new Immortal wakes—
Wakes with his God.

MRS. SOUTHEY.

Miscellaneous.

[CORRESPONDENCE OF THE RECORD.]

We cannot insert the following communication without an expression of thanks to our worthy friend who has sent it, and a request that he will continue to extend to us similar favors. We venture also to prefer a like request to others of our brethren who may approve of our labors. As far as we can, we wish to make our paper consist of original matter, and we need not say that contributions in this department will be peculiarly acceptable. Our correspondents may rely on one thing; what they send to us shall be published, if at all, as they send it, unless accompanied with permission to us to exercise our discretion in making changes. We may withhold a communication entirely, but we will not perpetrate upon the author the fraud of an alteration against his will. We may not always concur in every sentiment expressed by a correspondent, while for the most part there may be between us unanimity of opinion. It is as well, therefore, to say here, that a mere difference from our opinion on some speculative point furnishes to our mind no reason for refusing to publish that which in its general scope meets our approbation. We neither claim infallibility for ourselves nor acknowledge its existence in any man or set of men. It shocks not our self-love, therefore, to say we may be mistaken, and a correspondent may entertain views that are correct though diverse from ours. Our entire assent therefore to every opinion of a correspondent is not to be presumed from the simple circumstance that we publish his communication. The responsibility must rest on the author of the opinion. We may at times feel called on to intimate our dissent. If such should be the case, we shall endeavor to acquit ourselves of the duty with Christian kindness and courtesy of speech. On these terms we shall always be happy to hear from our friends.

ARCHBISHOP LEIGHTON.

Your last "Excerpta," dear Mr. Editor, are from the writings of this holy man. Your notice

of him does but do him justice. It has often occurred to me that his name is used unjustly to the prejudice of Episcopacy. That this should be, was surely never in his heart. "I shall only add one word," he says, in one of his letters, "which I am sure is undeniable, and I think is very considerable, that he that cannot join with the present frame of this church, could not have lived in the communion of the Christian Church, in the time of the first most famous general assembly of it, the Council of Nice;* yea, (to go no higher up, though safely I might,) he must as certainly have departed from the whole Catholic Church, in the days of the holy bishop and martyr Cyprian, upon this very scruple of the government, as Novatus did upon another occasion." "I thought," says he, in his final address, "that in our present circumstances, Episcopacy might do more for the prosperity of Christ's kingdom, by relaxing some of its just pretensions than it could by keeping hold of its rightful authority. It is not from any mistrust of the soundness of our cause that I have offered these abatements; for I am well convinced that Episcopacy has subsisted from the apostolic age of the Church. Perhaps I may have wronged my own order in making such large concessions." "The tone of Leighton's mind," says a writer in the British Magazine, to whom I am indebted for the last quotation, "was essentially catholic." His concessions spring from an extreme desire for peace. His meek and quiet spirit suited not those troublous times. "His opinion was," says his biographer, Pearson, "that a mixed, or as he beautifully termed it, an angelical life was the most exalted; a life spent between ascending to fetch blessings from above, and descending to scatter them among mortals. Some of the prelates and fathers of the first ages had, according to his notion, hit the happy medium; and by mingling pastoral ministrations with devotional retirement, had earned a better meed than is due to the votaries of a severe and unprofitable solitude." After his resignation of the archiepiscopal charge, he devoted himself to the duties of a parish priest at Horsted Keynes, in Sussex, and was constantly engaged in reading prayers and preaching, or in pastoral visiting. The country people still call him "the good Archbishop." Horsted Keynes, is beautifully situated on the borders of Ashdown forest, in the most complete seclusion. His remains rest in the village churchyard.

"Tread lightly, stranger, this is holy ground!
Here Leighton dwelt. From the arch-pastor's seat,
Like Basil's friend, the sainted Gregory,
Descending here, Christ's veteran soldier came
To lead a throneless life, and dedicate
A few brief years of leisure, hardly earned,
To God and heaven."†

Let it not be doubted, after all, that there are other bishops who, if they might, would gladly do as Leighton did. "It is a thing highly to be accounted of," said Chrysostom, "but a hard thing to be a bishop." "The trials and crosses," says Richard Hooker, "wherewith prelacy is never unaccompanied, they which feel them know how heavy and how great they are." "How weary I should be of this rochet," says Bishop Hall, "if you can show me that Episcopacy is of any less than divine institution." And our own Hobart, in one of his very last letters to me, not long before his death—as indeed was their frequent tenor—

* Leighton evidently did not think that Popery was an improvement upon Nicene Christianity, as a certain Isaac Taylor has the assurance to say. Yet Leighton was a student of the Fathers; and the blank leaves of his Bible now in the library at Dublin, are filled with extracts by his own hand from Jerome, Chrysostom, and Gregory Nazianzen.

† W. L. Nichols, in the British Magazine.

"perhaps I ought to be ashamed to say, that sometimes I feel tired of the warfare. Often, often, do I sigh for rest: some secluded spot, where 'forgetting' and 'forgot,' except as to my friends, I could enjoy those delights of rural retirement, which the imagination of youth dressed with such fascinating colors, and which still enliven the less ardent feelings of advancing age."

Was it not at such a moment as this, that even Paul wrote to the Philippians, "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you?" I have written to the third page, when I meant but one; but who, with Paul, and Chrysostom, and Leighton, Hooker, Hall and Hobart in his thoughts, knows when to stop? Believe me, faithfully, your brother and friend.

G. W. D.

To the Editor of the Church Record.

DEAR SIR,—Allow me to acknowledge the favor of your notice of "Cadets Hall," and at the same time to correct some erroneous impressions which, though not designed, it may possibly convey. The proposal is, not "that the members of the church should give Dr. Muhlenberg eight thousand dollars wherewith to erect on his land near St. Paul's College a building, &c.," but that that amount shall be given to the corporation to erect upon the land of the College a building which shall be the property of the Corporation. It was perhaps an oversight not to have stated this more distinctly in the "Proposal," but it was supposed there could be no misunderstanding on the subject, since the public have been advertised that all donations for scholarships or other purposes, are to be made to the Corporation; the chief object in obtaining which from the legislature was that monies might be solicited, to be placed at the disposal, not of a private individual, but of an incorporated and perpetual body.

Gardening and agriculture are proposed less from the expectation of profit, than to meet the views of parents who have frequently expressed the wish that their sons might have some knowledge of these useful arts, and to engage in them it was not foreseen that their instructors would be disqualified by "their education and training as gentlemen." What is said about "meditation and prayer, watching and fasting, &c.," is quoted in the Record in a different connection from that in which it stands in the pamphlet. In the latter it does not refer to the Cadets while in the Hall, but to those who after conforming three or four years to its discipline, should then enter a Theological Seminary. There is no reference in the Proposal to the sons of our poor clergy. It is only some of our city clergy, and hardly they, who can afford to pay more than \$125 per annum for the schooling of their sons.

"Of course the College is to be made no profit." This is true. The Cadet's Hall will be a tax on its income. The instruction indeed will be conducted by the present officers of the College; and, if all the other expenses, including books and stationery, and the compensation of those who will assist in the government of the Hall, can be covered by \$125, it will be a very agreeable discovery.

Of "disinterestedly pious motives," the proposal makes no profession. The gratuitous care of an additional establishment of fifty or sixty boys, to say nothing of their instruction, is something. I presume it will be allowed that those who undertake the work of Christian education have cares and anxieties that are not to be calculated in money.

The supposition is correct that some plan will be devised "by which the generous sensibilities and honorable feelings of independence on the part of the Cadets will be cherished, &c." Such a plan has been matured, and sooner than the difficulties apprehended should occur, the Cadets shall live promiscuously with the other families of the College. The object of a distinct household was, that neither of the present families might be increased, each of which already contains upwards of fifty students; and further, that the discipline always designed for the College might be more fully carried out than has yet been practicable, in the hope of extending the improvement to the other branches of the Institution. Care will be taken, by making a right beginning, that the Cadet's Hall shall not be considered in any respect an inferior establishment.

Thanking you for this opportunity of making an explanation which perhaps was needed,

I am your obedient servant,

WM. AUGUSTUS MUHLENBERG.

College Point, N. Y., Jan'y. 19, 1841.

REMARKS.

We cheerfully insert the foregoing communication from our neighbor; for we would not place an obstacle in the way of his doing good; on the contrary we heartily wish he may do more than we think he is now doing, or ever yet has done. As to the endowment being made to "a corporation," we certainly think with him that it was "an oversight not to have stated this more distinctly." The Corporation is so constituted that Dr. M., with some four or five of his instructors make a majority of its members, and this is very judicious.

The incorporation having been made for the purpose of

receiving endowments, we think the fact should have been stated for another reason, viz: to guard the community against the mistake of supposing that the act of incorporation is a charter empowering St. Paul's College to confer degrees. There is no such charter.

As to gardening and agriculture we hope it will prove more profitable than the Dr. supposes, and are happy to hear that the gentlemen of the establishment can apply their mathematics to the laying out of garden beds, and can dig among other roots beside Greek ones. We were not before aware of their horticultural and agricultural skill.

As to quoting what is said about watching, fasting, &c., out of its connection, we really intended no such thing; and that our readers may understand the Dr. fully, we will now quote all he says on the subject.

"As a preparation for the study of theology—which a good proportion might pursue, though it would not be expected as a matter of course of all—the intended discipline would be eminently favorable. After conforming to it for three or four years, they would come out with more correct habits and views of duty than those which too often mark the graduates of Colleges, on entering a Theological Seminary. They would be tractable and submissive, not self-willed and disputatious; disposed to listen to their teachers and satisfied to do good in a quiet and private way, without assuming prematurely the work of the ministry; preparing themselves for the self-denying ministry of Christ, not for controversy about theological dogmas or ecclesiastical practices; primitive in their zeal and the simplicity of their lives, as well as in their notions; disciplining themselves by meditation and prayer, by watching and fasting, by keeping the body under and bringing it into subjection, that they may be true missionaries, earnest preachers of Jesus Christ and Him crucified, and faithful pastors wherever God in His Providence may send them."

This at least would be the TENDENCY of the education which they would receive as CADETS of the CHURCH. And it is not obvious that our youth designing themselves for the ministry, do need some better introduction to their course in Divinity than their ordinary education? Would it not remove some of the objections to Theological seminaries? And if in these seminaries, education for the ministry must consist solely in instruction (as it unhappily does) should there not be SOMEWHERE PREPARATORY DISCIPLINE?

We in our simplicity thought the "somewhere" was to be "Cadet's Hall," that the "discipline" of the Cadets was to be "preparatory" to instruction in Theological Seminaries; and that the intended discipline was set forth in the words in the passage "disciplining themselves by meditation, &c." &c.

As to the reference to the sons of the poor clergy, again we were so dull as not to understand our neighbor. Here are his words. The Dr. is speaking of St. Paul's

"Still the advantages of the Institution (whatever they are) in its immediate operation, have been restricted to the wealthy in a much greater degree than is satisfactory to a minister of the Gospel, or subservient to the interests of the Church. And so it is with the schools that are supposed to have taken it as their pattern. A number of these have sprung up in different parts of the country proposing to dispense the blessings of religious education. And this is regarded as a subject of congratulation. The Church is waking up, it is generally said, to the important duty of bringing up her children in her own faith. No longer, we boast, are churchmen obliged to have recourse to the schools of other denominations. They may now find within their own Church all that can be desired in education for the improvement of the mind and heart. But to whom is this good news? Not to the poor, or even to the classes of the community who are in moderate circumstances; but only to those who can afford to pay their three or four hundred dollars per annum for each of their sons or daughters. Nor can it be otherwise; for as these institutions are not endowed, and are undertaken wholly on private responsibility, their charges, in order to support, are unavoidably high. Before then we indulge much complacency on this improvement in the Church, let her wealthy members, beside patronizing the schools in her communion, bestow so liberally of their abundance for endowing them, that the valued boon may be offered to others besides themselves; that the parish priest and the missionary, the widow and the industrious mechanic may share in the blessings dispensed by ministers of the Gospel in their own communion."

But, alas for ourselves! We have made another mistake. "Cadet's Hall (says our neighbor) will be a tax on its income" and the chief item of expense we must now conclude from the emphasis given to it will be "the compensation of those who will assist in the government of the Hall." We crave pardon, and hasten to correct our error in the usual way by quoting the "Proposal."

"The Hall will be subject to the general government of the Rector of the College, to whom it will be a department of his charge of especial interest; but the particular care of it will be in the hands of a clergyman who has been connected with the Institution, as a pupil and instructor, from the first year of its existence. To give a further insight into the spirit of the undertaking it may not be irrelevant to mention, that the Rector of the Hall will derive no emolument whatever from his services as such, in addition to what he already receives as a professor in the college. He devotes himself to the work from

a desire to render that kind of service to the Church which she most needs, and for which from his education he supposes himself in some degree qualified; and to his due qualifications for the office the subscriber can bear ample testimony."

We really thought from this that the Dr. and Mr. Kerfoot were to govern the Hall for nothing.

The Dr. says he has matured a plan to prevent any unhappy distinctions between the Cadets and the other pupils. We thought he would, and our readers will remember we said so; for of all our acquaintance we know not one more skillful in devising plans.

We are truly grieved that our neighbor should take offence at our accusing him of "disinterestedly pious motives." It is true he said nothing about them, but the Bishop did, and the Dr. only published it. However, as we wish not to injure by an unfounded charge, we hope it will be deemed sufficient amends to say in plainness that if more agreeable to the Dr. we will cheerfully retract all we have said about his disinterestedness and piety, and never again suspect him of such atrocities.

Library of the Record.

BOOKS RECEIVED.

THE POETS OF AMERICA: Edited by J. Keese. New-York: S. Coleman. 1840.

A COMPENDIOUS ECCLESIASTICAL HISTORY: From the earliest period to the present time. By the Rev. William Palmer, M. A., author of *Origines Liturgicæ*, etc. etc., with a preface and notes by an American Editor. New-York: Swords, Stanford & Co. 1841.

SCENES FROM REAL LIFE, and other American Tales. By Lucy Hooper. New-York: Linen & Fennell. 1841.

MENTAL PHILOSOPHY: Embracing the Intellect, the Sensibilities and the Will, in three volumes, by Thomas C. Upham, Professor of Mental and Moral Philosophy in Bowdoin College. New-York: Harper and Brothers. 1840.

PAMPHLETS RECEIVED.

THE INCARNATE GOD: The Rector's Christmas Offering for 1841, being a Second Pastoral Address to the Parishioners of Grace Church, Jamaica, Long Island. Flushing: Printed for the Author at St. Thomas' Hall Press. 1840.

THE FAITH ONCE DELIVERED TO THE SAINTS: The Sermon before the Northern Convocation of the Clergy of the Diocese of New-Jersey, etc., by the Right Reverend George Washington Doane, D. D., Bishop of New-Jersey. Burlington, 1840.

AN ADDRESS, delivered before the American Whig and Chiosopic Societies of the College of New-Jersey. September 29, 1840. By the Rev. John Johns, D. D., of Baltimore.

CATALOGUE of the American Whig Society, instituted in the College of New-Jersey, 1769. Princeton, 1840.

In a part of the last edition of the Record, two of the pages were accidentally transposed by one of the juniors of the printing-house, during the unavoidable absence of our printer on business at a distance. In future we hope to avoid blunders of a similar nature, and to secure to our sheet more of typographical accuracy than hitherto we have been able to give it. The arrangements of the printer embrace all that is necessary to render the mechanical execution of the Record second to none of our Church periodicals.

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